3 1761 04290 7022

The Tudor Facsimile Texts

King Darius

Date of First Known Edition, 1565
Date of this hitherto Unknown Edition, 1577
Reproduced in Facsimile, 1907

King Darius

1912.7

The Tudor Facsimile Texts

[Vol.59]

Under the Supervision and Editorship of

JOHN S. FARMER

UNIVERSITY OF TORONTO LIBRARY

King Darius

AN HITHERTO (1906) UNKNOWN EDITION

86071
3/3/08

Issued for Subscribers by
T. C. & E. C. JACK, 16 HENRIETTA STREET
LONDON, W.C.: AND EDINBURGH
MCMVII

PR
2411
K54
1577a

King Darius

The edition of this play now reproduced in facsimile was unknown in modern times until 1906, *when, amongst three equally unknown editions of other plays, and three plays supposedly "lost," besides other rarities, a copy "turned up in an Irish country house." Brought to auction at Sotheby's in the same year, it realised £*132, *being bought for the nation by the Trustees of the British Museum. The press mark in the Catalogue is* C 34, i. 21. *An earlier, and presumedly the first edition, appeared in* 1565, *printed by T. Colwell (B.M. press mark* C 34, b. 16). *"King Darius" has been reprinted several times, but never before in facsimile. This collotype reproduction preserves, as far as may be, all the detail of the original.*

A preaty new Enterlude, both pythie and plealaunt, of the Story of King Daryus.

Being taken out of the thyrde and fourth Chapter of the thyrde Booke of Eldras.

¶ The names of the Players.

¶ The Prolocutor.

Iniquitie.	Charitie.
Importunitie.	Parcialitie.
Equitie.	Daryus King.
Agreeable.	Perplexitie.
Preparatus.	Curyositie.
Juda.	Persia.
Medey.	Aethyopia.
Constauncie.	Optimates.
Anagnostes.	Stipator primus.
Stipator secundus.	Zorobabell.

Syx persons may easily play it.

¶ Imprinted at London in Fleetestreate, beneath the Conduite, at the signe of S. John Euaungelist, by Hugh Jackson.

Anno Domini. 1577.

Here begynneth the worthy Enterlude of King Daryus.

¶ The Proloqutor.

GOod people harke, and geue eare a whyle,
For of this Enterlude I wil declare the style
As Authoures heretofore haue thought it commodyous,
The whole summe of their matter before to discusse.
So hath our Authour thought it necessary,
By a Preface to declare this Commody.
To tell the matter I will now begin,
A certayne king to you, we shall bring in.
Whose name was Daryus good and vertuous,
Of nature also both louing and curteous.
This king commaunded a feast to be made,
And at that bancket many people had.
These fyrst will I rehearse, Percia, and Media,
And then Juda, and also Ethiopia.
These came to the kinges Baucket,
And tooke such parte as before them was set.
With a glad mynde to that they were consented,
And after to their owne rookes retourned.
And when the king in counsayle was set,
Two Lordes commaunded he to be fet.
As concerning matters of three yong men,
Which briefely shewed their fantasye then.
In wrytinges their meanings, they did declare,
And to geue them to the king they did not spare.
One wryt one thing, nert the other,

But the thyde the truth aboue all other.
You shall heare anon how he is rewarded,
And also for his truth well contented.
As for the other, it goeth yll with them,
Betause they dissembled lyke wicked men.
Now the Preface to you I haue declared,
And of it also the effect you haue heard.
Now sylence I desyre you therefore,
For the Vyce is entring at the dore.

The Prologue goeth out, and Iniquity commeth in.

Iniquitie.

HOw, now my maisters, how goeth the world now?
I came gladly to talke with you.
But softe, is there no body here,
Truly I doe not lyke this geare.
I thought I should haue found some body,
Let me looke better yet I pray ye.
I am mad now, to the sole of my fote,
And they were heare, I would lay them on the coate
A horeson knaues haue you thus me mocked,
Surely I will breake their head,
Come no neare it were for you best,
If you doe, it shall be for your vnrest.

Here entreth Charitie.

Charitie.

Hold thy hand I pray thee hartily,
Of Charitie be content I pray thee.

Iniquitie.

Thou wilt not fight I dare say,
Get thee away, or I will thee slay.

Ha thou knaue, who made thee so bolde?
Thou lookest lyke an auncient father and a olde.
Who made thee come into my dominyon?
Tell me one thing, how doth thy minyon?
I thinke surely it is a trim wench and a fayre,
How sayest thou? how lykest thou this geare?

Charitie.

Thy communication I lyke not truely,
Nor at all I set not by thy flattery.
It is very folly that thou doest say,
Men to trust in their mad fancies alway.
As for me, I trust God hath geuen me the grace,
All my enemyes clearely to deface.

Iniquitie.

What arte thou called? thy name tell to me?

Charitie.

My name I tell thee is Charitie,
Without the which no flesh can iustifyed be.

Iniquitie.

Yea, truely thou arte an holy man,
As is betweene this and Buckingham.
I pray thee tel me, what meaneth this word charity?
Because thou doest make it so holy.

Charitie.

Peace man thou arte vnwyse,
Neuer a good thought canst thou deuyse,
For if thou couldest, thus thou wouldest not prate.

Iniquitie.

Get thee away for thou shalt not be my mate.
I will haue a better fellowe then thou arte,
Or by you all I will not set a farte.

Charitie.

God hath commaund one to loue another,

Thy very enimye as thy owne brother,
It is euen Gods commaundement,
To loue our foes with a good intent.
And who so doth loue God aboue,
With vnfayned and pure loue.
And his neighbour as himselfe also,
Hym will God prosper in wealth and wo.
For the Prophets requyre of vs no more,
But that a feruent loue we keepe in store.

¶ Iniquitie.

That I shall, I will keepe it fast.

¶ Charitie.

What wilte thou keepe? tell me in haste,
For I thinke thou arte a deceitfull person.

¶ Iniquitie.

Mon bad I should keepe my money least it were
And I made my Purse so close and so harde, (gone,
That it will not be lost, thee halfepence I will ieo-
No, no, it will not come out agayne. (barde.

¶ Charitie.

O false Iniquity I tell thee playne,
That God will thee surely destroye,
Without other fauour or mercye.
Easyer will it be I doe tell thee,
For a Gable roape to enter into a Needles eye,
Then for an vnrighteous and wicked man I tel thee
To enter into heauen at any tyme verily.
Therefore thy folly doe not vpholde,
But it to leaue, be thou bolde.

¶ Iniquitie.

Be bolde it were not best for thee,
To make any prating here at mee,
Therefore get thee quickly away,

Or with my dagger I will thee slay.

Charitie.

Thy wordes are nought and very foolish,
I doe not at all regarde them doubtlesse,
Thy wicked enemy, thou speakest lyke a foole.

Iniquitie.

Syrs, who is there that hath a stoole?
I will buy it for this Gentleman,
If you will take money, come as fast as you can.

Charitie.

I doe not lyke verrily thy company,
It were best for me to goe from thee.
This loue that we haue, ought to be so pure,
On Justice grounded and on fayth sure.
But the loue that in thee doeth appeare,
Is not worth the valure of a heire.
Seemeth it neuer so much worthy prayse,
In mens sight, yet is it to our owne decayes.
It is abhominable before God truelye,
And not at all of him esteemed I tell thee.

Iniquitie.

By my troth here is a good sporte,
That thou hast made of me such a reporte.
Thou horson knaue get thee awaye,
Or I will deceaue thee with my subtiltie I say,
If thou go not hence to thee it will be death,
For in me is neyther trust nor fayth.

Charitie.

I thinke thou doest thinke as thou doest say,
For by thy workes it doth appeare alway,
That thou doest neuer God regard.

Thy nature appeareth to be so harde,
O wicked fiend and full of yll,
With mischiefe and flattery thou dooste me fill,
Saynt Paule to the Romaynes doth declare,
To tell the sentence I will not spare,
Quis quiete siue charitate viuere potest,
In few wordes it is expresst,
If out of their place hilles I could moue,
I were nothing if I had no loue.
If to feede the poore, also my goods I did bestow,
Had I no charity, I were not worth a straw.
By loue are we known to be,
The Children of Christ in his deitie.
Therefore thou Iniquitie get thee hence,

¶ Iniquitie.

Nay fyrst I will thee recompence.
It were best for thee hence to be gone,
Or surely I will make thee grone.

¶ Charitie.

Saint James also in his Epistle hath this,
who is a friend of the world, the enemy of God is.
Saint Paule also to the Romaynes declareth,
That he that is without loue and fayth.
Can neuer come to the kingdome of God.

¶ Iniquitie.

Nay then I sweare by this Roode,
It were not best for thee to tarry,
For if thou doe I will slaye thee truely.

¶ Charitie.

This thy prating shall not make me cease,
It were best for thee to holde thy peace,
And obay that which I haue sayd,

And from these preceptes doe not slyde,
By these vayne gawdes doe not set,
For no profyte of them at all shalt thou get.

¶ Iniquitie.

What hast thou to doe with that, thou old Knaue?
Get thee away betimes, or no grace thou shalt haue.

¶ Charitie.

O dissembling and flattering generation,
God will you destroy, O wicked nation.
In mouth you professe Gods holy name,
But in your thoughtes you sure abuse the same.
Well because thou arte an vngodly person,
I will from thee away be gone. And goeth out.

¶ Iniquitie.

Ha, ha, ha, is it euen so,
By my troth syr, I am as glad as you.
For at no rest at all could I be,
whylst thou was heare with mee,
Farewell Peeterblowbowle, I may well call thee.
I maruayle who they be I see comming heare,
By the mouse foote I charge you to appeare.
Nay then I must needes make me ready,
Or with me it will go wrong truely.

Here Importunity and Parciallity enter.

When one blow cõmeth on this syde, another on that
But I trow I cã feare the Knaues w̃ my Granams
Pusse, pusse, where are thou come away? (cat,

¶ Importunitie.

Peace man be of good cheare I say,
Thinkest thou we with thee will fight,
No that we will not, I sweare by this light.

Parcialitie.

Why did he thinke we would doe so?
No man we will not I warrand you,
But who was it that was here of late.

Iniquitie.

And wilt thou needes know, it was such a mate
As I could not finde betweene this and Hell,
It is no lye that I thee tell,
He did here so on me rayle,
But I thinke I gaue him a blow with a Fortayle,
So he was gone quickly from me,
He durst not tarry no longer in my companye.

Impotunitie.

Thou didst serue him well, I sweare by this head,
Thou shouldest haue payde him about the head.
I would I had him here for his sake,
I would haue made him chaunels to rake.

Partialitie.

What was his name? I pray thee tell me?

Iniquitie.

His name was mayster Charitie.

Partialitie.

If I had bene here I tell thee ywisse,
I would surely haue made him to pisse.
I heard say he was such a Clarke,
Which would haue made my conscience very darke
But tell me how didst thou driue him away?

Iniquitie.

Yes, yes, I did well ynough,
I made the knaue get his liuing by the Plough.
Where he had one word, I had halfe a score,
Yea, and there had bene a few more,
With the knaue, had I this communication.

That

That at last I made a Proclamation.
That if any were found within my cure,
Which to Iniquitye and tailhoode would not allure.
The same should dye without any remedy,
The Knaue harde that, and got him away quickly.
Thus did I handle the knaue,
That no mercy at all of me could he haue.

Importunitie.

Mary and thou didst serue him well,
Where is he now? I pray thee canst thou tell?

Iniquitie.

I thinke he be gone now to Hell,
I care not where he be, so he come no more heere,
How sayest thou knaue, how lykest thou this geere?

Parcialitie.

By my troth this geare doth me well please,
When thou hast him, let him be at no ease.

Iniquitie.

I will rappe him thus vpon the bones,
And will make him very sore grone.
But I pray thee tell me, what is thy name.

Importunitie.

Importunitie is the very same,
Newes I doe bring hyther for aduauntage,
And to tell lyes for lucre, is my common vsage.

Parcialitie.

Yea I warrant thee he is such a fellow,
As is not hence to Peeterborow.

Iniquitie.

Tell thy name I pray thee vnto me,

Parcialitie.

Syr my name is Parcialitie,
To handle the Knaue I will be bold,

I will make thee his parte shall be soone very colde.

Iniquitie.

Of truth you two are such honest men,
As is not betwixt this and Hell then.
But I pray thee what newes canst thou tell mee,
Will he come agayne, or no I pray thee?

Importunitye.

Nay that he will not I dare say,
For if he doe, he were better nay.

Parcialitie.

What needest thou care so long as I am heare,
I will him handle doe thou not feare.
Blowes to geue him I will not spare,
He is lyke if he come, full ill to fare.

Iniquitie. (vauntes,

What neede I care as long as I haue such ser-
To defend me from the cruelty of that Tyraunt,
I warrant you my men diligent be,
That pylleburnd knaue for to destroy.

Parcialitie.

Yea I warrand thee, doe thou not feare,
We will him so handle, he shall not steare.
We will him in our snares trappe,
And him with a Fortayle we will flappe.

Importunitie.

Yea and also I will doe my parte,
And will surely put him to smarte.
I warrant thee I will ber him full sore,
That he shall prate here no more.

Iniquitie.

Yea by God and well sayd, I can you thanke,
And he be thus handled, with him it will be blanke.

Ha,

Ha,ha,ha,ha,surely I must smyle,
To see how these the knaue will defyle.
You are two as dronken knaues,
As are betweene this and your owne skins, so God
(me saue
Parcialitie.
Why Iniquitie, what doest thou say?
Iniquitie.
I sayd ye were two honest men by my fay,
But surely I did not so thinke,
No that I did not I sweare by this drinke.
Importunitie.
Now thou arte disposed to iest,
Well Iniquitie I thinke it best,
To be gone out of thy company,
For heare thou doest with vs but dallye.
Parcialytie.
I warrant thee man it is not so,
Is it Iniquitie how say you?
Iniquitie.
Thou prating foole hold thy peace,
Or to lay thee on the coate I will not cease.
I think thou knowest not to whom thou doest speak,
I fayth you knaue, I will make you a peak,
A you horson I will rap you on the skull,
Importunitie.
Nay be content I pray thee.
Iniquitie.
Nay that I will not verily.
Parcialitie.
I pray thee friend hold thy hande,
Thou foole canst thou not still stande.

Iniquitie.

But syrs I pray you who is he,
That entreth hereby. Equitie entreth.

Parcialitie.

Truely I doe see the same,
Enquyre (I pray thee) what is his name.

Importunitie.

What is thy name friend tell me?

Equitie.

My name I tell you is Equitie,
He which doth it obtayne, blessed shall be.

Iniquitie.

Who, haue we more blessedes come to the towne,
Thou mayst go meddle of clowting thy gowne.
With vs thou hast nothing to doe.

Importunitie.

No he hath nothing to lay vs vnto,
Therefore he were best to hold his peace.

Equitie.

This shall not make me to cease,
But more and more it shall geue me a corage,
To speake against your euill vsage,
Your flattering, your whordome, and wicked actes,
Your maliciousnesse and euill factes.

Importunitie. (doone,

Nay and we haue this a doe, we shall neuer haue
Thou horson knaue, get thee to cloute thy shoone.

Iniquitie.

Nay he shall haue a better office then that,
He shall go play with my mothers Pussecat.

Parcialitie.

Nay that is to good for such a knaue,

It

It were pittye that he that office shoud haue,
If you will be ruled by my counsell,
Let him go puddinges for to sell.

Iniquitie.

Nay then he will beguyle his mother,
Whylst he selleth one, he will eate another.

Equitie.

Well though you doe treate with vs thus,
It will be to your own damnation ywis.
A brother of myne was here as I heard say,
But with your folly you did dryue him away.
So I thought it good hyther for to come,
To tourn you from your errour, O ye people domme.
Without knowledge or vnderstanding,
And yet so deceitfull in wicked working.
Saynt Paule to the Romaynes doth testifie,
That that thing that springeth not of Equitie,
Is cleane damnation, and sinne it selfe,
And no remedy at all can there be found you to helpe
If that with sinne you be once intangled,
From it you will neuer be conuerted,
For the eyes of God, sayeth the Prophete Jeremie,
Doth alwayes behold iustice and Equitie.
Therefore repent, and clayme fayth for your owne.

Iniquitie.

Get thee away or I will make thee to grone.
Mary if we suffer thee to prate heere,
With vs wrong will go this geere.

Importunitie.

Mary that it will, I tell thee truely,
Some meanes must we fynde to dryue him away.

Parcialitie.

With vs it will be wrong, if we suffer him thus,
Therefore he shall be handled more cruelly of vs.
We will keepe him so straight in our bands,
That he shall not be able at vs to stretch his handes.

Importunitie.

I will set him packing if he will not hence,
I shal so handle him, he shall not be worth a couple of pence.

Iniquitie.

And I my self will doe my parte,
I will surely put the knaue to smarte,
If he will not goe hence by fayre meanes,
He is lyke at all to haue no gaynes.
Therefore friend departe anone,
Say thou haste warning, and get thee away soone.

Equitie.

Yet for this I will not departe.

Iniquitie.

Wilt thou not, then will I pierce thee to the harte.

Equitie.

Leaue thy great folly gentle friend,
And the wayes of God in thy doinges pretend,
Seeke God and on his name call,
And to his mercy and grace alway fall.
And then God will surely preserue thee,
If thou for mercy to him wilte flee.
God hath commaunded thee to loue in harte,
All such as seeke thy soule to peruerte.
What arte thou called I pray thee hartily?

Iniquitie,

And wylte thou needes know, I am Iniquitie,
What hast thou to say vnto me.

If many wordes to me thou doest make,
I will rappe my dagger about thy pate.

Parcialitie.

Yea spare him not if he were a king,
Let him haue as good as he doth bring.

Importunitie.

Make thy dagger bright and sharpe,
And then put the knaue to smarte.

Iniquitie.

How sayest thou friend, wilt thou get thee hence,
And thou wilt not, I will thee well recompence.
Therefore pack whylst thou may.

Equitie.

Tush, all this shall not dryue me away,
A lyttle more yet with you will I talke,
Or out of this place I doe walke.
Good thoughtes by fayth we doe obtayne,
And by fayth we get our profyte and gayne.
Though fayth so many as doe beleeue,
Prosperous thoughtes God will them giue.
As in the booke of wyldome we do reede,
That the Lord looketh vpon fayth, and beholdeth it (in deede

Parcialitie.

well then thou wilt not get thee away,
Surely if thou wilt not, I will thee slay.

Equitie.

Yet away I will not goe,
I haue a little more to say vnto you,
Pryde in you is so ryfe,
Whoredome, crueltie, and also stryfe,
God doth alway them resyst,
That be prowd, and to smite them he doth not mysse.

Thys sentence in Ecclesiasticus is,
That God bringeth the prowde to nought,
And the humble man he hath out sought.
In the same place also he hath declared,
That God vnrighteous men doth not regarde,
He shall be fylled with cursynges many,
That to it will cleaue and sticke verily.
In Genisis also it is found,
That our body is but very dong,
Why then will make so much of a vayne thing,
Seing in this world it hath no tarying.
In the Prouerbes also found the same sentence is,
That the bewty of our carcasse but vayne and but-
If any thing we haue that is good, (tle is.
It commeth by God, and not by our noble blood.
Why doe you then, O you Tyrauntes,
Bost of these your cruell apply auntes.
As though you had not receiued it of Christ,
Of whome ye did receiue, O ye shall neuer be blist.

¶ Iniquitie.

Here is such a knaue I thinke verily,
He will not away tyll I cauuas him well fauoredly.
Ha, ha, ha, ha, I must needes laugh,
Get thee away knaue, and go draw the plough.
Well I perceaue there is no remedy,
If I doe not destyre my selfe, I shall decay.
Well friend, now will I trye a fytte with thee,
What fence hast thou, I pray thee tell me.
I beleeue thou canst not defende this blow,
For this neyther I trow.

¶ Equitie.

In such vayne gawdes I doe not delight,

Neyther

Neyther by day nor yet by night,
Get thee away thou false Iniquity,
Or I will surely shunne thy company.

¶ Parcialitie.

Why, doth he here thus skolde,
Get thee away thou horeson Cockolde.

¶ Iniquitie.

He will not away till I set him hence,
Go get thee home, and talke with thy wench.

¶ Importunitie.

In your doinges you are not wyse,
You sometime straycht way against him deuyse.
Or else all will not be worth a straw.

¶ Iniquitie.

Get thee away thou horson daw.

¶ Equitie.

O ye fonde and ignorannt nation,
O deceitfull and wicked generation.
Here you scorne and mocke, whome God hath sente,
You care not at all for any punishment.
Poore people you deceiue with guyles,
Poling Gods flocke by your wyles.
Into eternall fyre prepared is your way,
And also theirs that God doth not obay,
You haue obtayned your owne damnation,
And for you at all there is no saluation.
Except from your actes you doe turne,
For to much against Gods word you spurne,
How will you answere in the day of iudgement,
Without you take heede, and your sinnes repent.
Except in tyme you doe conuarte,
For you there is ordayned a cruell smarte.

¶ Parcialitie.

Why? loe, if you thus doe him suffer,
He will prate agaynst vs more and more,
If I begin to take him in hand,
He shall feele a more cruell bande.

¶ Importunitie.

I pray thee let vs set him away,
Let him prate no longer I you pray.

¶ Equitie.

God hath (I trust) geuen me the grace,
All my enemies clearely to deface.
If he be on my syde, I care not for you all,
If you were x. thousand more, both great and small.
For he will surely defende his flocke,
And saue them from your deryding mocke,
O flouting fooles, and ignoraunt,
Though you here now doe mock and play the foole,
It will be hereafter to the damnation of your soule,
You thinke your selues to be euen as God,
When you neither know him nor his rightfull rod.
O say you, we are cleare and free,
Our faultes who can them espye?
Yes, yes, God that sitteth aboue,
Doth marke them all as it doth him behoue.
He but with one twinckling of an eye,
Can spye them out if they were x. tymes more then they be.
Repent therefore your faults betyme,
And mercy alway of God clayme.
Then he will preserue you like his owne children,
And saue you from the lake that burneth with brim-stone.

¶ Iniquitie.

Ha, ha, this fellow is to good for me,

One

One worde agayne him I dare not speake truely.
He hath so many wordes in store,
Farewell, farewell, I haue neuer a one more.

¶ Partialitie.

Nay softe Iniquitie, away thou shalte not skip,
Till we haue driuen away this olde Heritike.
If I once bid thee agayne get thee away,
It shalbe thy death, if I may.

¶ Importunitie.

In deede we haue suffered him to long to prate,
He is now so bolde, that agaynst vs he doth crake,
Get thee away, or I will lay thee on the pate.

¶ Equitie.

If you will not amend, it shall be so,
I will tarry no longer with you,
You will bring all to Hell,
That consent to your counsell,
Except they take heede:
You will so poyson them,
O you wicked men,
Repēt your acts with speede.

¶ Here he kneeleth downe & prayeth

O Lord I hartily thee beseech,
Thy right hand to these sinners forth reach,
And pluck from them their maliciousnesse,
Their Papistry and all their couetousnesse.
Geue to them a good and Godly minde,
In their heads thy commaundements fast binde,
Conuerte them from their sinne,
That they doe wallow in,
And indue them with all:
Thy mercy, thy grace,
And let them haue the glasse,
Of mercy if they call.

¶ Iniquitie.

Iniquitie.

Such another Godson I dare well say,
I had not betweene this and Candlemas day.
Gods blessing my sonne I doe thee giue,
Hold thee, keepe it, so long as thou doest liue.

Partialitie.

Why wilt thou blesse such a knaue as he is,
Neuer of me he should haue his blisse.

Importunitie.

Nor of me neyther I sweare by this breade,
I thought surely by this tyme, he woulde haue bene (dead,
And you had bene ruled by me,
He should neuer seene this day,
Thou old knaue get thee away.

Equitie.

God I geue thee thankes,
That hast geuen me grace,
To flee these Tyrauntes,
In good time and space.
Farewell I you bid,
Let your wayes be hid,
And say you haue warning,
Least it be,
For your payne truely,
And bitter mourning.
Repent in tyme, all that I haue sayd,
And looke that it be dilligently obayd.
For no longer can I tarry in your company,
You are so full of mallice and enuy. And goeth out.

Iniquitie.

Ha, ha, lo maysters loe, now is he gone,
I thought surely he would not be gone till noone.

But the knaue was glad to take his flighte,
He durst tarry no longer in my sighte.
By this may you know I was a bolde man,
But I would not haue tarryed if he had ventred me
But so manly vpon him I did looke, (vpon
That it was time his heeles that he tooke.

¶ Parcialitie.

What is he flowne, when did he go tell me?

¶ Iniquitie.

I suppose he is not a myle hence verily,
For his flight he did but take of late,
He is scant out of the Gate.

¶ Importunitie.

O good Lord it is a sporte I trowe,
That this knaue is gone from you.
I thought he would not tarry long,
By the prating of his double tong.

¶ Iniquitie.

Now may I be bolde,
With Cuckoldry to holde,
And prety other geare:
I may play the knaue,
Poll, pill, and shaue,
In me there is no feare.
Seing I haue,
Made this shitten knaue,
Which was with me so bolde,
I haue throwne downe,
And puld him by the crowne
And made him very colde.
I will feare no more,
Lyon, Bull, nor Bore,

If that they dot come heare:
But will them set a packing,
with my preaty feasting,
And put them to great feare.
I must my selfe beshyre,
In my great wrath and yre,
That they shall come no more:
which haue me sore vexed,
And cruelly tormented,
By the masse it is full sore.

¶ Partialitie.

My friend Iniquitie, now we leaue you behynde,

¶ Iniquitie.

Let vs haue a song, to refresh our mynde.

¶ Importunitie.

In that will I consent to you gladly,
And to sing at all tymes I will be ready.

¶ The Song.

LEt the knaues take heede,
If they Christes flock will feede,
what doth them withstande:
Or else they are lyke,
Neuer to hit thee prick,
without God set to his hande.

¶ For them we will prepare,
Such a trapping snare,
To catch them in our gin:
As the Cat the mouse,
within the large broade house,
where is roome ynough within.

If they will not beware
And take heede of our snare,
They are lyke full yll to fare,
To tell it we will not spare,
And who heareth we doe not care,
We will make them so bare,
As euer was the Hare.

Importunitie.

Now friend farewell we must away,
For here we intende no longer to stay.

Partialitie.

Most louing friend Iniquitye,
God haue you in his custody.

Importunitie and Partialitie go both out.

Iniquitie.

Well now these knaues be gone,
Now am I poore soule lefte alone,
I may sit here and make my mone,
I must needes weepe.
But yet my teares I must needes keepe,
I cannot for shame let them come out,
If I doe, I shall dye without doubt,
No, no, I will keepe them in with a cloute.
Now I care not if I goe my waye,
I will no longer tarry here I say.
Hey lusty laddes, who can be more merryer?
I thinke ynow can be more sorryer.
I liue at myne owne pleasure,
I haue euery thing at my owne measure.
To tarry here I doe not intende,
But apace away I will wende,
But shall I goe, yea truely I will be gone.

I will tarry no longer by sweete S. John,
Farewell my maysters I commit you to God all,
To saue you from the byting of the Lyon Ball.

Iniquitie goeth out, & the Kings two seruants enter.

Agreeable.

OUr labour in vayne haue we lost,
For our Lorde and King is not in this Cost.

Preparatus.

I pray thee hartily be not angry,
Because he is not in this entry.
He will be here anon as I suppose,
Surely my eyes sore mysgoes,
If yonder I doe not see hym comming.

Agreeable.

It should be he by the noyse making,
Thou haste made me now very glad,
where before I was very sad.
It is I suppose verily,
Loe yonder come such a company.
Yonder he is with the Lordes of his Chyualry.

Preparatus.

Let vs fayne some fable of olde,
And to tell it the King be we bolde.
What was the cause we were here him before.

Agreeable.

That will I doe very gladly,
I consent to it with all my harte in my body,
The King with his counsell enter.
Lorde saue thy grace gentle King.

Preparatus

Preparatus.

We salute thee with much greeting.

King Darius.

What was the cause you came hyther so quickly.

Ambo.

We had a little busynes hytherward verily.

King Darius.

My Lordes seeing hyther we be come,
We must consent to one thing, and see it be done.

Ambo Consulto.

What is it syr that you do intend,
To vs declare I pray you your mynd,
And fulfylled without doubt it shall be.

King Daryus.

A feast would I gladly make,
If the paynes with me you will take,
I intend to haue here of straungers a company.

Perplexitie.

Syr it shall be as you will,
We are content your mynd to fulfill.

Curiositye.

I will doe O king, as me shall behoue,
And from your preceptes I will not moue.

King Daryus.

Then my seruauntes come stand before me,
And hearken to that which I shall say to ye.
Let all thinges be prepared quickly,
Let all this be done without remedy.
See there lack nothing when they be heare,
And let them not spare to eate of this our cheare.

Preparatus.

Syr it shall be done, as you haue commaunded me.

And from this your preceptes I will not flee.

Agreeable.

In this also will I consent,
And will be ready to doe your commaundemente.

King Darius.

Well goe forward and bring them hither,
And bid them all come togither.

Perplexitie.

By that tyme syr your place will be increast.

Curiositye.

Syr your preceptes are all iust,
You may doe euen as you lust.

King Daryus.

Well syrs go hence quickly,
And bid them come hyther with ye.

Ambo.

Syr it shall be done as you haue sayde,
Your commaundement it shall be obayde.

Preparatus and Agreeable go both out.

King Darius.

Hye you and make much haste,
And bid them come of our fare to taste.
I suppose they will be heare by and by.

Ambo Consulto.

Yonder commeth a great company.

King Daryus.

Those be they, as farre as I can deeme,
Are they not, how thinke you then,
Well if they doe, welcome shall they be,
I would be glad to see them in my company,
Come in syrs and do not spare.

Perplexitie.

Perplexitie.

Come in, why doe you feare?

Curyositie.

I warrant you, approch you neare,

Aethiopia, Percia, Juda, and Media enter.

Aethiopia.

God saue thy grace gentle King.
I doe salute thee with much greeting.

Percia.

Jesu preserue thee alwaye,
And saue thee from thy Enemies for euer and aye.

Juda.

O sweete King God saue thy grace,
And send thee might thy enimies to deface.

Media.

God geue thee of thy aduersaries the victory,
And defend thee from all malice and enuy.

King Daryus.

Welcome syrs of truth you are,
To this our poore and symple fare,
But thank God and prayse his name,
Which to vs hath sent this same.

Perplexitie.

Sit downe and make no more adoe,
And eate that which is set before you.

Curiositye. They sit downe all.

Come thanke the King for the meates heare,
And to eate of them doe not you feare.

Media.

Syr we thanke you hartily,
To eate of them we will not spare I warrant you.

Aethiopia.

The king and you also thanke we doe,
Which to this Bancket hath called vs to.

Percia.

For this most harty thankes we doe you giue,
And pray to God that long you may liue.

Juda.

We reuerence thee with fauour great,
For this thy foode and daynty meat.

King Daryus.

Well eate and doe not spare,
But thanke the Lord for this his fare.

Omnes.

We thanke him, and you also.

Ambo consull.

Eate and make no more adoe.

Omnes.

I warrant you, you neede not bid vs,
Here will none be lefte if we eate thus.

King Daryus.

Care not for that, I pray you hartily,
But to eate it, I pray you doe not spare.

Juda. They ryse from.

God reward thee three fold agayne,
Which thou hast here taken in payne.

Aethiopia.

God double thy goods more and more,
And in thy neede sende thee great store.

Percia.

Of Corne and Cattell he will thee increase,
And to multiplye thee hee will not cease.

Media.

Thryse double surely, God will thee reward,

Seing

Seing to feede the poze thou hast had regard.

¶ Curiositie.

Syrs much good doe it you all,
Upon the king be you bolde to call.
If any thing you lack, that he hath in stoze,
You shal haue it, all other before.

¶ King Daryus.

Yea be bolde to call vpon me,
In wealth oz woe, oz in your mysery,
For nothing of me you shall lack truely.

¶ Omnes

Syr we geue harty thankes to you.

Juda.

Will you be gone out of this place?
Come I pray you, let vs go apace.

¶ Percia.

We will be gone by and by, very gladly.

¶ Aethiopia.

Then let vs goe and make no moze ado.

¶ Media.

In that also will I consent to you.

¶ Omnes.

God saue thy grace, and send thee long lyfe,
And saue thee euer from all stryfe.
Aethiopia, Percia, Juda, and Media, go all out.

¶ King Daryus.

God prosper your iozney, and send you good luck,
And from your enemies all you pluck.

¶ Curiositye.

Lozd what doe you now intende,

Will you home to your owne Coast wende.

Perplexitie.

Syr it is best to be done so,
And we togyther will with you go.

King Daryus.

I will go with you very gladly,
With all the hart within my body.

They go out, and Iniquitie commeth in singing.

Iniquitie.

LA, sole, sole, fa, my, re, re,
I misse a note I dare well say,
I should haue bene low, when I was so hye,
I shall haue it right anon verily,
How now Mayster, how fare you now?
How doe you since I was last with you.
Where are these knaues, why doe they stay?
I beleeue I see them comming their way.

Importunitie and Parcialitie enter.

Come away and be nought a whyle,
Or surely I will you both defyle.

Parcialitie.

Gramarcies my old friend Iniquitie.

Importunitie.

What Peeter pinchfyst, how goeth the world with thee?

Iniquitie.

What Iohn Copperlnyth, other wyse called the Butterflie,
I perceaue by your communication,
You sprang both of lyke foundation.

Importunitie.

No that we did not by the blessed Trinitie.

Parcialitie.

Partialitie.

What doth he say? I pray thee tell me?

Importunitie.

He sayeth we came both of one issue,
No brother that did we not, I tell you.
Of no base Stocke were we borne,
Our fathers did neuer plow Corne.
They had more better liuinges then that,
When other lacked, they were very fat.

Partialitie.

My Father y wisse, was of a noble blood,
And had great Landes, with all other good.
Cattell he had also, he was of such a fame,
To tell thee a lye, surely I were to blame.

Iniquitie.

Nay if you begin of your fathers to boast,
I will tell you where my father dwelleth, & in what coast.
I thinke he came of as noble a blood,
As youres, and yet neyther of them good.
In Rome he dwelleth, that is his common place,
Where all other bow before his face.
All Nations to him doe obay,
And neuer agayne him a prowde word dare say.
I warrant you his Landes are very great,
He doth pole poore men, and liueth by their sweate.
He hath as much landes I warrant you,
As lyeth betwene this and Southhamton I tel you.
Euery house that standeth betweene this and that,
Are his, by my troth I say, I care not what.

Importunitie.

Thy father is not to be compared to myne,
Truely I would I were of that kinne.

I would surely spende the cloathes of my back,
Of that condicion I were of such another stock.

Partialitie.

It is but a lye that he doth thee tell,
I warrant thee, and that I can tell.
Thinkest thou he coulde haue so much good,
Without he hath pouled Christyan blood.

Importunitie.

Why man, he sayd he was the Pope.

Partialitie.

If he were here, I would hang him with a rope.

Iniquitie.

Why doest thou my father dispraise?
Get thee away, or I will thee displease.

Partialitie.

Why thou sayest the Pope is thy father.

Iniquitie.

So good as he is, thou wilte be neuer.
All at his commaundement are,
And agaynst him, not mone they dare.
Tell me now, how doe you lyke him?
You thinke I was but of a base kin.
Thou knaue he will bring thee in awe,
And yet by him I doe not set a strawe.

Importunitie.

A good child in the meane time thou arte.

Iniquitie.

Tush, tush, I set not by him a farte.
But I pray thee, who is that I see heare,
He hath now put me to great feare.
I will begone, I will not tarry heare.

Importunitie.

¶ Importunitie.

Nay thou shalte not yet be gone,
Let him if he will, in hyther come.

Here entreth Equitie.

¶ Partialitte.

Why it is he that was here before,
We bad thou shouldest come here no more.

¶ Equitie.

Will not yet this geare be amended?
Nor your sinfull actes corrected.
O false people, and ignorant sect,
Which to God at all hath no respect.
Will you forsake sinnes all at once,
In number they are more then the hayle stones.
Except you repent in tyme with speede,
God will you destroy in very deede.
In Ecclesiasticus this sentence is,
That God hath the prowde in no reputation ywis.
The lyke sentence, is in the Gospell of S. Luke,
That God putteth the prowde to great rebuke.
He scattereth them that are prowde of harte,
And in their pryde he will them peruart.
The Apostle Peeter, doth also reporte, (their part.
That God doth resist the prowde, & will neuer take
He throweth down also thē, that are of a hauty mind
And doth exalt the pore, that be pure and kind.
In Genelis it is briefely declared,
Of what mettle our body was made.
It was made of donge, the same place doth expresse,
Also of earth and ashes it was made doubtlesse.
The bewty is but payne of it.

 ¶ Iniquitie.

Iniquitie. (my spit
Get thee away, or I will thrust thee through with
But tell me I pray thee, what is thy name?

Equitie.

Equitie syr, is the same.

Iniquitie.

Equitie, then neare kinsmen we be.

Equtie.

I disdayne to be acquaynted with thee.

Iniquitie.

A horeson, dost thou dispraise me?
That prepolition In, is a pestilent fellow,
For it is that maketh this baryance betwene me and (you.
My name is called Iniquitie,
And thy name is called mayster Equitie.

Importunitie.

If that thou suffer him here to prate,
I will tarry no longer within this gate.

Partialitie.

I will tarry no longer with thee,
Farewell my olde friend Iniquitie.

Iniquitie. And go both out.

Ah you horson knaues, will you needes go away,
Take two knaues with you by my fay.
But Tom narrow nose, thou wilt not go.

Equitie.

No, I will not leaue thee so.
I would some more of my brethren were here.

Iniquitie.

Thy brethren be in Newgate, do not feare.

Equitie.

O wicked detestation.

O wicked Imagination,
O leaue your old fashion,
And flee from sinne:
Call to Christ,
The Lord most hyest,
To saue you from Antichrist,
And his Papisticall lyne.
Here I was of late,
But you dryue me out of the gate,
Through your wicked crake,
And euill way.
Except you call for grace
And repent in space,
And all your sinnes deface,
God will you destroy.
I thinke I see,
A great companie,
Comming toward this place:
I thinke God hath them sent,
Thee to torment, Here entreth Constancie, and
Before my face. Charitie.
Welcome my brethren both,
Welcome I say forsoth,
As much as harte can thinke.
Iniquitie.
Nay then I perceaue,
I must take my leaue,
Or you will make me wynze:
When so many come,
I must away ronne,
That I must by this drynke.
Constancie.
What is the matter?

Tell me good brother,
Or theu farther go:

Charitie.

And eake to me,
Tell the veritie,
What is the cause also.

Iniquitie.

Shall I tell the matter?
Two dishes maketh a platter,
But yet I will tarry.

Constancie.

Now thou doest me mocke,
And also doest flowte,
Therefore get thee away:
Or I will set thee out of my company,
That I will, I say.

Equitie.

Brother Constancie,
And eke Brother Charitie,
with me he playeth vngraciously,
And hath me almost defyled:
with his flattery,
And his euill company,
Also with his enuie,
Hath me beguyled.

Constancie.

We will fynd a remedy,
For that cruell enemy,
Or euer it be long:
We will him so handle,
He shall not be able,
At vs to moue his tong.

Charitie.

Charitie.

To that I consent also,
And will doe my parte with you,
To driue him away.

Iniquitie.

Nay that you shall not,
Peeter Turnep,
Yet get me away:
Who should heare remayne,
But Iniquitie I tell thee playne,
For thee I will not hence:
But for thy prating,
And great boasting,
I will thee recompence.
Haue here Tom, He casteth at Constancie.
A peece of a brasse pan,
Go carry it to thy mother:
Tell her that I say,
Thou shalte haue no more of me,
And if thou werte my brother.
And here Nick Candlestick,
Here is for thee a figge. At Charitie.
No better thing I haue:
Thy mother go to tell,
Thy figge go to sell,
Do so as God me saue.
And here John pudding maker, At Equitie.
Here is for thee a taper,
With a payre of beades:
Thou shalte haue no better,
Without thou wilte haue a fetter,
To fetter thy legges.

Of truth you may get you a packing,
Because that I gaue eyther of you such a thing.
But tell me this one thing I pray you hartily,
What is the thing you will giue to me?

¶ Constancie.

Thou foole if thou thinke it good,
Holde thy peace and boast not thus of thy blood.
The Scriptures to thee, they doe showe,
How thou shouldest feare God, and of him stand in awe.
But thou doest here by thy ryotous lyuing,
By thy iesting, thy sporting and also thy mocking,
Flowte and deryde Christyan folke.

¶ Iniquitie.

Why man it is yellow.

¶ Constancie.

What is yellow? I pray thee tell me?
For me thinke thou doest floute dayly.

¶ Iniquitie.

Why you would haue the yolke of an egge.

¶ Constancie.

O thou false friend,
Thy lyfe amende,
And God will thee sende,
His mercy and grace:
That thou mayest with loue,
As it shall thee behoue,
Syt in Heauen aboue,
Before his glorious face.

¶ Equitie.

He doth here but mock,
And spoyle Christes flock,
Full cruelly.

He doth deryde and scorne,
Those that were Christyans borne,
Full greeuously to see.

Charitie.

By his communication,
He came of an yll foundation,
I dare be bolde to say:

Iniquitie.

Thou pouchmouth knaue,
Thou shalte strypes haue,
If thou get thee not away.

Equitie.

Thou foolish fellow,
Why doest thou dally?
And heare vs blaspheame.

Iniquitie.

Hold thy peace,
Thou shalte haue a messe of pease,
Or else a dish of creame.

Constancie.

Wilt thou not yet,
Leaue thy cruell spyte,
And sore blasphemousnesse:
Leaue thy pryde,
And doe exceede,
In doing of goodnesse.
I will declare to thee,
Places of Scripture many,
Before my brethren here:
Lysten I pray thee,
Intending to obay mee,
Harke with thy eare.

God doth you abhorre,
All other before,
Which worke so vngraciously:
Except you repent,
And your sinnes lament,
He will you destroy.

¶ Charitie.

Syr it is true,
You haue him tolde:
To say this before you,
I will be bolde.
More easyer will it be concerning punishment,
To sodome and Gomor in the day of iudgment,
Then it will be for thee,
To enter into heauen verilie,
Therefore quickly amend,
And say that thou hast warning.

¶ Iniquitie.

Thou Knaue I thee defye,
I set not by thee a flye,
Therefore get thee away:
Or I will thee displease,
Much agaynst thy ease,
If thou long doe stay.

Equitie.

I pray the good fellow be content,
And hearken to my brothers intent.

¶ Iniquitie.

Why man thou arte my Cosin? I know thee of olde.

¶ Equitie.

Thou werte not best to be to bolde,
To be acquaynted with thee I disdayne,

Without to Gods lawe thou wilt thy selfe go traine.

Charitie.

Syr you speake well,
Now somewhat will I tell,
To conuerte him to God.

Iniquitie.

Nay by the Roode.

Constancie.

O thou false Iniquitie,
We must destroy thee,
God hath put vs in mynde.

Iniquitie.

Nay but go you, and leaue me behynde.

Charitie.

I pray you a little,
Let vs tell him the tytle,
Of Gods eternall grace.

Constancye.

Come friend and goe,
I can tarry no longer with you.

Iniquitie.

No by the masse that I will not,
Fyrst I will lay thee on the coate,
By gogs woundes haue at thy head,
Defend it now, and I will giue the an egge.

Constancie.

Leaue thy swearing,
Thy mocking, thy taunting,
And all thy other game,
God hath prepared,
For those a rewarde,
That doe blaspheme his name.

The Prophet Zachary,
Did see I tell thee,
A booke in the Ayre:
Twenty Cubits length,
Ten Cubits breadth,
Being for them prepared:
That falsly doe,
Sweare his neighbour vnto,
And doth not regarde.
Mathew also doth say,
Curſed be they alway,
That ſweare by any thing:
By Hell or Heauen yfois,
Becauſe in the power it is,
Of that heauenly King.
At all thou ſhalte not ſweare,
By thy head, nor yet thy eare,
But of God ſtand in feare.

Equitie.

You doe him well inſtructe,
To God him to conduct,
But all it is in vayne:
His brittle nature,
And his auncyent ſtature,
Doth ſtill in him remayne.

Charitie.

Such a froward fellow,
I do aſſure you,
I did neuer ſee:
Therefore I pray thee,
Without any remedye,
To God for mercy flee.

Iniquitie.

Iniquitie.

Hence you horson knaues,
I would you were in your graues,
Then should I be at rest:
To get me away,
Without any delay,
I hold it best.
Farewell by my troth,
I must go to the South,
To seeke my fortune:
Farewell agayne I say,
I must go my way,
My mother is within.

Constancie.

Nay softe I pray thee,
Away thou shalt not flee,
Till I haue told thee more:
Giue eare a whyle,
And harken to the style,
That I did show before.

Iniquitie.

I will not tarry,
Farewell gentle Harry,
I commit thee to God.

Charitie.

Nay yet softe,
Away thou shalt not hast,
Till thou haue a sharper rod.

Equitie.

Wilt thou not regard,
The Lord nor his reward,
Nor him obay at all:
For thy wickednesse,

And vngraciousnesse,
Thou shalt haue a fall.

¶ Iniquitie.

Nay that I will not forforty pence, (hence.
I had rather then my new nothing I were gone
We shall haue neuer a bone setter I suppose,
If that I fall and breake my nose.
I will keepe that ioynt whyle I haue it,
Or else by my troth I may go tourne the spit.

¶ Constancie.

Thou foolish fellow, wilt thou not yet obay?
God the Lord, and on him stay.
As my bretheren before here hath declared,
That there is a vengeaunce for thee prepared.
For thy wickednesse,
And deceitfulnesse,
Hell fyre is thyne.

¶ Iniquitie.

Nay it is not myne,
It is in the Deuils gouernment,
without my admonishment,
I doe not commaund him what he hath to dor.

¶ Constancie.

Yet wilt thou not leaue,
Yore men to deceaue,
And spoyle christes flocke:
Here thou doest them pull,
And make them so dull,
As euer was a blocke.
Leaue thy folly,
Thou cruell enimie,
And flie from thy vyce:

Flee to God,
And his iust rod,
And leaue thy interprice.
God tourne thy mynde,
And saue thee from the fiende,
Because thou wilt not amende:
Thou shalt goe hence,
For thy offence,
Thy folly to lament.

¶ Iniquitie.

Nay then I will giue you no bread and butter,
Here take some it will make the to scutter.
I will call my mother, let me alone,
Of trouth she will make thee to grone.
She is such a pestilent woman,
As is not hence to our Lady of Walsan,
Shee will make thee repent that thou doest say,
And make thee for feare take thy heeles a rum away
Take heede how thou commest in her hand,
If thou do, thou shalt neuer come out of her bande.

¶ Constancie.

Go get thee away, and make no more adoe,
For if you will not, I will compell you.

¶ Charitie.

You doe well, Gods blessing on your harte,
We will surely put him to smarte.

¶ Equitie.

That is right and iust for to doe,
In the which deede I consent to you.
¶ Here some body must cast fyre to Iniquitie.

¶ Constancie.

For thy wickednesse thou shalt haue this.

As thou hast deserued for thy doinges ywysse,
Get thee away, and tarry not heare.

¶ Iniquitie.

Nay I goe to the Deuill I feare. And goeth out.

¶ Constancye.

Praysed be God,
That with his rod,
Which is vpright:
Hath this man destroyed,
And cleane abhorred,
In his mallice and spyte.

Equitie.

My hart is as glad,
As though riches I had,
That Myda did possesse:
Both corne and Fruite,
Nothing destitute,
Of aboundaunt excesse.

¶ Charitie.

Prayse we God aboue,
With feare and loue,
Which hath plucked him away,
Let vs I pray you,
Prayse him and magnify,
For euer and aye.

¶ Constancie.

To that I consent,
With my full intent,
To lawde the Lord:
Which from errour hath,
Vs all saued,
By his precious word.

But God will preserue,
Them alway from harme,
That in him doe trust:
So that they will,
Trust in him still,
And not in their froward lust.
Let vs therefore syng,
Joyfully it tuning,
Our Lord God to prayse,
Which doth his defend,
And grace them sende,
To walke in Godly wayes.

Charitie.

To it I will consent,
With my harte wholy bent,
To syng to him lawde.

Equitie.

So will I gladly,
Sing with you,
To the prayse of God.

The Song.

SYng we together,
Both now and euer,
To prayse the Lord and king:
Which hath vs saued,
From the cruell hatred,
And from his flattering.

And hath him subuerted,
And also tormented,
To his great payne:

Which was so euill,
More wicked then the Deuill,
To flatter and disdayne.

But now he is gone,
Of his wickednesse is lefte none,
But it is flit away cleane:
So is his errour,
His mallice and terrour,
To his Damnation and payne.

¶ Constancie.

Let vs be gone out of this place.

¶ Charitie.

Come I pray you let vs goe apace.

¶ Equitie.

Let it be so as you doe say,
And let vs go togither away,
We will go, come I pray you.

¶ Constancie.

We will go gladly with you.

¶ Charitie.

Come let vs go and make no more a doe.

They go out, and the King entreth and sayeth.

My Seruaunts where be you?
Come hyther quickly to me.

¶ Preparatus and Agreeable enter.

¶ Ambo.

At your commaundement we be,
What is your will to say vs vnto?

¶ King Darius.

Go call my Lordes hyther to me.

¶ Agreeable.

Agreeable.

It shall be done as you have sayd to me.

Preparatus.

What soeuer you doe commaund me,
To do it euer will I dilligent be.

King Daryus.

Go then forth quickly, and make no more a doe,
But bid them come in haste me vnto.

Ambo.

Syr God haue you in his custody,
We will go fetch them hyther to you.

They go out, and Anagnostes & Optimates enter.

Optymates.

GOd saue thy grace gentle King,
I salute thee with much greeting.

King Daryus.

This is the cause wherefore and why,
That I sente for you hyther to me.

Optimates.

What is the cause? I pray you vs tell,
And if we can, we will it fulfyll.

King Daryus.

They that in my Chamber me do keepe,
Communed togyther whylst I was a sleepe.
At last I waking, and hearing their murmuring,
How they talked their matter concerning.
They stryue amongest them selues togither,
Euery man to say a weightier matter thē the other.
And he that the best can speake,
Mythout frawde, or without deceate.
Shalbe rewarded with much good,

With Cattell also, and with foode,
The wrytinges they did deliuer to mee,
That I might reade them ouer all three.
Reade it to your selfe I pray you.

¶ Optimates.

Syr you say very well.

¶ Anagnostes.

I will reade the wrytinges to you without fayle,
Lysten I pray you vnto mee,
Then you shall know the effect of them all three.
Whose sayinges is found the best and true,
With great good King Daryus shall him indue.
He shall haue the ornamentes that here follow,
And the other leese, all through their great follye.
He shall be indued with Purple and Golde,
And with golden cuppes also not olde.
A Charyot he shall haue with golden wheeles,
The body thereof made of steele.
And next to King Daryus shall sit,
For his Eloquence and goodly wit.
He shall be the Kinges familyer friend,
And shall syt by him till his lyfe ende.
The sentence of the fyrst man is this,
Wyne a very strong thing is.
The seconde also I will declare to you,
That the king is strōger then any other thing verily
The thyrd also I will declare,
Women sayeth he, is the strongest of all,
Though by women we had a fall.
Their myndes now I did you tell,
But aboue all thinges, truth doth most excell.

¶ King Daryus.

Now let them be called hither,

Let

Let them come in togither.
Come syrs tary no longer there,
But before vs doe appere.
Tell by mouth the effect of them,
And to vs shew of them the meane.

¶ Stipator primus, Stipator secundus, and Zorobabell enter.

¶ Omnes.

SAlue vir ornatissime,
O king we salute thee.

¶ king Darius.

Declare your sentence here by mouth,
As you haue shewed them by rote.

¶ Stipator primus.

O men is not wine verye strong,
It doth deceyue the very tongue,
Of it in deede somewhat I did speake before,
But now in my memory I haue a little more.

¶ Anagnostes.

Well say what thou art able,
But see that it be no vaine fable.

¶ Optymates.

Go forward in your matter and doe it tell.

¶ king Daryus.

Gods blessing on your hart, you saye verye well,
Tell vs now what thou hast to say.

¶ Stipator primus.

The vnderstanding it taketh away,
And maketh him careless and mery I say.
No heauines at all, it maketh him remember,
That drinketh it, I doe not dissemble,
It maketh a man to thinke also,

That the thing which he goeth about to doe,
Is good and honest, whereas it is not so,
He neuer hath memory of any thing,
It maketh him forget that he is a king.
Nor that he doth gouerne, or is in auctority,
And hath all thinges in his custody.
And when they are togither drinking,
They do not remember amitie, nor any other thing.
But as soone as dronken they are,
To slay their friend they doe not spare. (hit,
Out they draw their sword, they care not where to
Thus wyne maketh men to haue a small wit.
And when from the wyne they are layd downe,
They cannot tell afore, what they had done.
Iudge now, is not wyne the strongest?
Which maketh men vnwitty, and vnhonest.
Hath it not a very great strength?
That causeth these to be done at length.

¶ King Darius.

Well, now holde thy tongue I pray thee,
Let the next tell his tale to mee.

¶ Anagnostes.

Doe as the king hath thee commaunded.

¶ Optimates.

Let it be so as they haue thee bid.

¶ Stipator secundus.

I did to you declare,
And now I will not spare,
To tell my matter to you:
The king is very strong,
And all are in his hand,
That in his realme contynue.

All

All doe him obay,
without any delay,
That dwell in his costes.
He hath armies great,
Corne, Cattayle and meate,
And eake aboundaunt Hostes.
How say you, is not he the strongest?
which doth conquere and gouern both man & beast.
The Land and the Sea, and euery other thing,
Then verely strongest is the king.
For he hath domynyon ouer them all,
Both man and beast are at his call.
And what he commaundeth, that is done,
If he send them to warre, they are quickly gone.
They breake downe hyls and Towers,
And fley also hyer powers.
They themselues are slayne also,
Beyonde his worde they dare not go.
If that they get the victory,
They bring it to the king by and by.
And likewyse they that till the ground,
when they it reape, they bring it to the king round.
Tribute to the king they restore,
All to him they bring both lesse and more.
If he bid them go to kill,
They go about it with a good will.
If he commaund them to forgiue,
They doe it, and their cares relieue.
If he bid them go to smite,
They go about it, and care not where they hit,
If he commaund them to dryue away,
They do it without delay.

If he commaund them for to builde,
They doe it, and their labour to him yeelde.
If he doe bid them for to breake,
They doe it, and that with much wreake.
If to plante he doe commaund them,
They goe about it lyke obedyent men.
The common people, and rulers also,
Are obedient to him whereſoeuer they go.
And the King ſitteth downe in the meane whyle,
Eating and drinking, and taking his will.
All to the King muſt obay,
And leaue his owne buſyneſſe vndone alway.
Iudge, is not the King the ſtrongeſt now?

¶ King Darius.

Now tell thy tale vs vnto,
Stand togither you two alyde,
For of your purpoſe you are both wyde.

¶ Anagnoſtes.

Declare to vs I pray you now.

¶ Optimates.

In your two ſentences there is no effect,
To them at all we haue no reſpect.

¶ Zorobabell.

The King is mighty and vehement,
And wyne also well ſpent.
Yet of a woman I take in hande,
And in this ſentence my fayth ſhall ſtande.
It is not the King with his mighty hoaſt,
That ruleth and gouerneth in euery coaſt.
Nor it is not wyne that doth excell,
But to you the truth I will tell.
A woman I ſuppoſe it is,

That

That ouer these hath domynyon ywysse.
Hath not the woman borne the King?
And eke euery naturall thing.
Hath not women brought them all?
The Vyneyardes whereon wyne doth fall.
They make Garmentes for all creatures,
So that they be of humayne statures.
These cannot come without women,
Therefore the honour we must giue to them.
If they possesse syluer or precious Golde,
Their hartes are soone very colde.
If they see a woman well fauoured,
They forsake their Golde that they haue gathered.
And their eyes are bent vpon,
Their harte and mynd on that woman.
And haue more loue her vnto,
Then to their Golde, it is true.
He leaueth his father that brought him vp,
His mother also that gaue him suck.
He forsaketh also, his countrey native,
With that woman all his life to liue.
With that woman also, he ieoperdeth his life,
He regardeth neyther father nor mother, and all for his wife.
By this then needs must you know,
That women haue domynyon ouer you.
Doth it greeue you that I doe tell ye?
Well, well, it shall not greeue me.
A man his sword out doth take,
To go and steale he is not slacke.
To robbe and to sayle vpon the Sea,
To murther and kill, he is prompte alway.
And when he hath stollen and also robbed,

He bringeth to his Lemman with a good cora ge.
Ageyne a man loueth his wyfe,
Better then he did his parentes in his lyfe.
Many one in earth there is,
That loueth his wyfe wondrous well ywisse.
Out of their wits also they doe runne,
And bondslaues for their wyues sake are become.
Perished also many haue,
And are become Sathans bonde slaue.
Many also are fallen into sinne,
And all through the cause of women.
Beleeue me now if you will,
Your mynds I will by and by fulfill.
I know a King which is great in power,
And all landes stand in dread of him at this hower,
No man vpon him dare lay hande,
Nor at any tyme may him withstande.
Yet did I see with myne own eyes,
Upon the Daughter of King Bartacus.
The Kinges Concubyne she was truely,
Of the Kinges right hand she sate I tell ye.
And the Crowne from his head tooke,
And on her head did it put.
And with her left hand him struck.
Moreouer the King looked vpon her,
And durst say nothing he was in such fere.
If she laughed vpon him, he also did laugh,
But if she at him waxed wroth,
The King was fayne her for to flatter, (fauour.
And speake her fayre, till he had gotten agayne her
O ye men, is not women the greatest of might?
O thou earth thou are very great,

The

The heauen hye withall:
Thou canst worke these piety feates,
That doth contract them all.
Swifte is the course of the Sunne,
The Moone, the starres also.
Which in the day their course doe runne,
With Planets other mo:
He fetcheth his course round about,
The compasse of one day:
The Starres, the moone, and eke the night,
Their compasse doe not stay.
He then is very excellent,
That causeth this to be done:
Which sitteth aboue the fyrmamente,
Within his holy throne.
But great is the truth, and of good effect,
And to that we must haue a dilligent respect.
The earth doth tremble and quake ywis,
And no vngodly thing in it found is,
Wyne is an vnrighteous thing,
Unrighteous also is the king.
Women are become vnrighteous also,
And no goodnesse at all can they do.
The Children of God are vnrighteous all,
As well the great, as is the small.
The workes also that they go about,
Is vnrighteous without any doubt.
In that vnrighteousnes they shall decay,
And perish also, it is true that I say.
In the effect of that is no vnrighteous thing,
No crafte no pollicie, nor no lesing.
Therefore let vs clayme it for our owne,

And let it deepely in vs be sowen.
Blessed be thou the God of truth,
Let thy truth be in euery mans mouth.

¶ Optimates.

O it is a great truth that thou hast vs tolde,
To aske of the king what thou wilt, be thou bolde.
Thy sentence is great, and very curious,
And to vs at all it is not greeuous.

¶ Anagnostes.

Aske thy reward now I pray thee,
And thou shalt haue it geuen to thee.

¶ King Daryus.

Thou hast wonne of these the victory,
Thou shalt haue it rewarded to thee.
Aske what thou wilt, I will thee it giue,
And thou shalt be my friend, as long as thou doest (liue:
Thou shalte be my familier friend,
And liue with me to my lyues ende.
Beside these that are written here,
Thou shalte be contented for this gere.

¶ Zorobabell.

Remember now thy promyse,
Made to me of late:
Let it now fulfylled be,
In reasonable rate.
Which thou hast promised vnto me,
When thou camest into thy kingdome:
Lord let that now graunted be,
With reasonable freedome.
Jerusalem thou didst promyse,
To build vp euery whit:
And all that therein were amisse,

Restore

Restore agayne to it.
Send agayne the vessels all,
The Jewels that were taken:
As well the great, as eake the small,
Which were cruelly shaken.
Of Cyrus also seperated,
When in Babylon he offred.
Thy mynde was to build the temple agayne,
Which the Edomits brent without fayne.
When Jerusalem was peruerted,
And greeuously tormented.
And of the Caldies deiected,
That O King I doe desyre,
And with my whole harte doe it requyre.
Performe thy vow therefore,
Which thou hast promised heretofore.

¶ King Daryus.

I prayse thee wondrous well,
Thou shalte haue that, which before I did thee tell.

¶ Zorobabell.

Now syr we must departe away,
God haue you all in his custody I say.

Stipator primus, Stipator secundus, & Zorobabell (go out.

¶ King Daryus.

God prosper your iorney, and send you good successe
And saue you from your enemyes harmelesse.
Do you intende to tarry here?

¶ Optymates.

What is your will to do?
I pray you tell it vs vnto.

¶ Anagnostes.

Gladly syr would we go away,

To tarry here we will not delay.

King Daryus.

Come then let vs go heuce I pray you.

Iambo.

we are content so to doe.

Here they go out, and then entreth Constancie, saying as it were a Sublocutio.

YOu haue heard here good people of late,
Of three yong men their sayinges by rote.
By mouth they dyd recyte, I thinke you haue hard.
How the flatterers were cruelly abhord. (ywis,
Two there were, Stipators they may be called
They went about by flattery, but yet they did mis.
But Constancie is a thing most sure,
In it nothing vncleane, but all very pure.
The thyrd Zorobabell by name,
Did remayne in Constancie, and keepe the same.
The saying I suppose, you doe vnderstand,
Yet to show you agayne, I will take in hande,
The one declareth the strength of wyne,
How it doth deceaue the fraylty of the brayne.
The seconde also doth expresse,
That the king hath the most strength doubtlesse.
But wicked men they be, and also flatterers,
They may well ynough be called Stipators,
Then the thyrd the truth to tell did begin,
The victory of them all he did win.
He remayned in Constancie, and was still wyse,
As for flattery still, he did despyse.
Thus haue you heard the effect of all,
How that for their lyes, they haue got a fall.

Here entreth Equitie and Charitie.

Pray

Pray we to God the Lord of might,
That he would send downe his cleare light.
To Queene Elizabeth, and send her his worde,
That from her enimies she may be restorde.
Let vs also pray that she long may liue,
And that to her subiects true precepts she may giue.
¶ Equitie and Charitie.
For the Councellours also let vs pray,
That in the true fayth dyrect them he may.
And that also grace he would them giue,
To giue councell wysely, whyle in earth they liue.
Amen.

¶ The Song.

LEt the truth, let the truth,
Be in euery mans mouth,
Both yong and olde,
Let him be bolde,
With truth to holde,
Least they perish,
Lyke Hogges fwynish,
And vtterly decay.

Then he shall be sure,
Long to indure,
Abroade in earth,
And from the dearth,
God will keepe his harte,
Also from punishment,
And from cruell iudgement,
For euer and for aye.

The Story of king Daryus.

In Constancie remayne,
Let no benome you stayne.
But flee it quite,
And the right way hit.
Spurne not agaynst the pryck,
But be humble and meeke,
And for grace seeke,
To the lyuing God I say.

¶ Finis.

PR
2411
K54
1577a

King Darius

King Darius

PLEASE DO NOT REMOVE
CARDS OR SLIPS FROM THIS POCKET

UNIVERSITY OF TORONTO LIBRARY